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AD MAJOREM DEI GLORIAM.

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VOL. VII.

SAN FRANCISCO, CAL., MAY, 1897.

No. 5.

THE CARDINAL'S DAY

A Protestant Writer on the Work of America's Prince of the Church.

Next to the President of the United States, Cardinal Gibbons is about the busiest man of high position in this country, says a Protestant contributor to Leslie's Weekly. He is never in bed after 6 o'clock. He celebrates the 7 o'clock Mass every morning. At 8 he takes his breakfast, and until 9:30 he is busy with his secretaries, his mail and the morning papers, which he never fails to read. This work almost always goes over its allotted hours, for his mail is heavy and he answers a great many of his letters personally. Every note or letter I have ever received from him has been in his own handwriting, and when I suggested that it must be a great deal of work to write so much and that the typewriter certainly offered a way out of it, he replied that he found that he could get shades of expression and meaning with the pen that somehow escaped him in dictation. When to this correspondence we add the fact that he writes his sermons and, most astonishing of all, that he has written all his books—some of them twice over—with the pen, we have

in this very performance a great deal more than the average man accomplishes. I can now understand why one of the men who were putting his last book in type said to me: "The Cardinal is a good man, but he is dreadfully poky about copy." That, however, is not because he does not do his work promptly; it is because he revises and rewrites so much, and if the authors who wait for inspiration and dash off things could see and know that it is out of the hardest toil the simple and direct style of the Cardinal is born, they would understand better why it is that his books have had a wider sale than any religious works published in this country, one of them now rapidly nearing its three hundredth thousand, and the others growing into new editions every year.

At 10 o'clock, or possibly earlier, the calls begin, and from then to noon visitors take up his time. These are of all kinds and conditions, for the Cardinal is as popular among the poor as he is among the rich, and those who come in carriages and those who come afoot fare alike in attention. Never was tact better illustrated than in his disposal of these callers. He goes to the heart of the matter at once, and when the conversation is over he rises, tells his visitor he is glad to be of such service as he can and leads

the way to the door, making the adieu most charmingly, but most conclusively. A great many Protestants call, for he is much liked by them, and it is easy to separate the Catholics and the Protestants, for the Catholics kiss his ring. Those who are rabid in their religious prejudices may be surprised to know that many of the Protestant ministers and the Cardinal are on terms of Cardinal personal friendship, and I have heard one of the most brilliant of the Protestant preachers of Baltimore say that the Cardinal was a priest among men and a man among priests, and one of the most deeply spiritual men he ever knew. In their absolute devotion to their work he coupled the names of Gibbons and Phillips Brooks, and he knew both well. Only the Cardinal knows the purposes of the callers, of course, but there are many applications for charity, and there are many visits of respect, especially by strangers in the city, and among the regulars are the reporters of the newspapers, who come with all sorts of questions. If the Cardinal had nothing else to do he could easily fill his time answering requests for articles and interviews.

At noon there are religious duties, and at 1:30 o'clock dinner is served—a plain meal, for the Cardinal is a small eater. He rests after this, but

it is only for a short while, for there are more letters and matters to be attended to. The work goes on steadily until 3 o'clock, when the afternoon visitors begin to arrive, and from then until 5 the parlors and reception rooms are generally well filled. After 5 comes the Cardinal's walk. Then he feels as if he has a little time to himself, but it is not always that way, for a dinner engagement—he was to dine with President Cleveland the day I saw him—may interrupt his program, or he may be down for an address at some important function. As a rule, however, his evenings are spent in his library, which is a splendid collection of books of over a century's growth, where he reads diligently and outlines his sermons and his literary work.

CHRISTIAN DOCTRINE.

Fifty Rules That Should Be Studied and Put into Practice.

We clip from the Connecticut Catholic the following fifty rules; if Catholics would cut them out and paste them somewhere, to be studied occasionally and then put into practice they would do the work intended by the good priest, Father J. H. O'Donnell, of Watertown, Conn., who arranged them. The rules are a summary of Christian Doctrine:

1. The rules of his parish.
2. The chief truths of our holy religion.
3. How to bless himself properly and reverently.
4. That the beginning of wisdom is the fear of the Lord.
5. That God will render to every man according to his works.
6. That the influence of good example is far reaching.
7. That the theological virtues are Faith, Hope and Charity.
8. That the Eminent Good Works are Alms deeds, Prayer and Fasting.
9. That the Evangelical Councils are Voluntary Poverty, Perpetual Chastity and Obedience.
11. That it is improper to gaze about in church while the sacred mysteries are being celebrated.
12. That if late at Mass, he should

enter the church and take a seat in the rear as quietly as possible.

13. That it is proper to rent a sitting in church and pay for it regularly.

14. That to absent oneself from the Holy Sacrifice of the Mass on Sundays or Holydays of Obligation without sufficient reason, is a grievous sin; and that grievous or mortal sin makes the soul an enemy of God.

15. That the Sacraments are channels of divine grace instituted by our Lord Jesus Christ, and are seven in number, viz.: Baptism, Confirmation, Penance, Holy Eucharist, Extreme Unction, Holy Orders and Matrimony.

16. That the seven Deadly or Capital Sins are Pride, Covetousness, Lust, Anger, Gluttony, Envy and Sloth.

17. That the virtues contrary to these are Humility, Liberality, Chastity, Meekness, Temperance, Brotherly Love and Diligence.

18. The Ten Commandments of God and the six Precepts of the Church.

19. Some pious aspirations and ejaculations to utter from time to time, especially in moments of temptation.

20. "The Angelus," a beautiful prayer, recited thrice daily in honor of our Immaculate Mother.

21. Some prayers to be said before and after meals; that gratitude for benefits received should prompt him to be faithful to his exercise.

22. The Lord's Prayer, the Angelical Salutation, or "Hail Mary," the Apostles Creed, the Acts of Faith, Hope and Charity and Contrition and the Confiteor.

23. That the Four Last Things to be remembered are Death, Judgment, Heaven and Hell. "In all thy works remember thy last end, and thou shalt never sin."

24. That the Seven Gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Piety, Knowledge and Fear of the Lord.

25. That the sins which cry to Heaven for vengeance are Wilful Murder, the Sins of Sodom, Oppression of the Poor and Defrauding Laborers of their Wages.

26. That the Sacred Scriptures are

the inspired Word of God and are worthy of our profound respect and reverence.

27. That honesty is the best "policy" in spiritual as in temporal matters, but that "policy" should be synonymous with conviction, enlightened and strengthened by conscience.

28. That the Ten Commandments are reducible to two and that upon these "depend the whole law and the prophets."

29. That marriages are not solemnized from the first Sunday of Advent until the Epiphany, and from Ash Wednesday until Low Sunday; that Low Sunday is the first Sunday after Easter.

30. How to say "No" with emphasis when asked to transgress the laws of God, or of the Church, or of the land.

31. How to say "Yes" promptly and cheerfully when invited to assist in any good work, as the bestowal of alms, visiting the sick, teaching in Sunday school, etc.

32. The duties of his state of life; that, if a superior, he should be just and merciful to those under him. If a subordinate, that he should faithfully discharge his allotted duties; that diligence, honesty, sobriety, and veracity should be his chief traits.

33. That the twelve fruits of the Holy Ghost are Charity, Joy, Peace, Patience, Benignity, Godliness, Mildness, Longanimity, Faith, Modesty, Continence and Chastity.

34. That the secret organizations most hostile to the Catholic Church in the United States is composed principally of un-American Americans and Orangemen.

35. That the Corporal Works of Mercy are seven: To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor travelers, to ransom prisoners, to visit the sick and bury the dead.

36. That the seven Spiritual Works of Mercy are: To give good counsel, to instruct the ignorant, to admonish sinners, to comfort the afflicted, to pardon injuries, to bear wrongs patiently, to pray for the living and the dead.

37. That there are nine ways of becoming accessory to another's sin:

By counsel; by command; by consent; by provocation; by praise and flattery; by concealment; by partaking; by silence; by defense of ill done.

38. That the six sins against the Holy Ghost are: Despair of salvation; presumption of God's mercy without amendment of life; to impugn the known truths in matters of faith and religion; envy at another's spiritual good; obstinacy in sin; final impenitence.

39. That any person, man, woman or child, not only may, but should, baptize an infant in danger of death, when a priest cannot be summoned in time; that in such cases a certain order of precedence should be observed, namely, a woman must not baptize if a man be present. The person who best understands how to perform the ceremony should be chosen. Fathers and mothers should not baptize their children, if it can be avoided.

40. That in order that baptism may be valid, the ceremony must be performed as follows: While pouring common water on the head or face of the infant, pronounce the words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

41. That there are six week days in the year when he is obliged to assist at the Holy Sacrifice of the Mass, unless legitimately prevented: New Year's Day, the Feast of the Circumcision of our Lord; Ascension Day, or the Thursday 40 days after Easter; the Assumption of the Blessed Virgin Mary, August 15; All Saints Day, November 1; the Immaculate Conception of the Blessed Virgin Mary, December 8; the Nativity of our Lord, or Christmas, December 25.

42. That good books and papers are necessary adjuncts to every Catholic home.

43. That, save in case of necessity, he should not leave the church before the sermon, or after the Communion; but that he should remain until after the priest has left the sanctuary.

44. That in these days it is necessary to be equipped with the weapons that always successfully repel the attacks of Ignorance, Infidelity and Indifferentism, namely, firm

faith, knowledge of the Church's history and doctrines and holiness of life.

45. That we Catholics have behind us nearly 2,000 years of glorious history; that the history of the Church is the history of the world from the beginning of the Christian era.

46. That the Catholic name is inseparably connected with the early, intermediate and present history of this republic.

47. That the loyalty of Catholics to the institutions of this land is questioned only by those who are themselves disloyal.

48. That the footprints of Catholic discoverers and explorers, many of whom were priests, are clearly visible everywhere on this continent.

49. That the Catholic Church is the greatest moral force in the world to-day, the unflinching champion of the oppressed.

50. That the above 49 "things" do not constitute the sum of what every Catholic should know.

HOME ETIQUETTE.

Suggestions to Boys and Girls That May be Adopted with Happy Results.

One hardly likes to say the word "etiquette" when the question is that of being kind and lovely in one's own family. Yet if members of the same household used a little more ceremony towards each other, no harm would be done. What true gentleman would treat his mother or his sister with less courtesy than he would a chance acquaintance? No one would greatly respect a boy whose custom it was to let his sister trot about his errands, run upstairs for his handkerchief or fly hither or thither to bring his bat or his cap.

"I was making a pastoral call," says a priest, "in a certain family, where a young lady acquaintance happened to be calling also. I well remember the surprise of the young lady when the brother (in the family) sprang up to light the gas for his sister, and when the latter attempted to put coal on the open fire,

quickly took the shovel from her hand and did the work himself."

"You wouldn't catch my brother being polite to me!" she said.

"So much more shame to your brother," I replied.

Every boy ought surely to feel a certain care for his sister, even if she be older than he. As a rule he is physically stronger, and consequently better able to bear the burdens of life than she. There is nothing more charming than the chivalrous protection which some boys (bless them) lavish on their fortunate "woman folk." And nothing is so attractive to other girls as to see a boy gentle and tender to his sister.

As for you, dear girls, you would never be so rude as to fail to acknowledge any courtesy which your brother paid you? If you would deem it extremely unladylike not to thank any person who gave his seat in a street car to you, or helped you across an icy spot on the sidewalk, you would blush to be less grateful for a similar kindness on the part of your brother. If he is ready to place a chair or open a door for you, to make sure that you have an escort after dark, to take off his hat to you on the street, to ask you to dance with him at a party, surely you are eager to please him—to sew on a stray button or mend a rip in his gloves, to thank him for taking pains to call for you and bring you home from a friend's house, to bow as politely to him and to accept him for a partner with the same pleasant smile which you would have for some one else's brother.

A boy should learn the habit of easy politeness in all circumstances, but if there be one place on earth where one should use freely his very best manners, it is in his own home.

No Time.

He who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—Hannah More.

PACIFIC CALENDAR
Catholic Church Bulletin.

PUBLISHED MONTHLY BY
Pacific Calendar Company,
 OFFICE

Room 309, Spreckels Building,
 SAN FRANCISCO.

Subscription, Fifty Cents Per Year.
 Single Copy, Five Cents.

Entered at the Postoffice in San Francisco as
 second-class matter.

THE PACIFIC CALENDAR AND CATHOLIC
 CHURCH BULLETIN can be purchased at any
 of the news stands throughout the State,
 as they are supplied by the San Francisco
 News Co.

**Days of Devotion for the Month of
 May.**

May 3, Finding of the Holy Cross.

May 9, Patronage of St. Joseph.

May 15, St. Sophia.

May 16 is the first of the six Sun-
 days in honor of St. Aloysius.

May 24, Our Lady, Help of Chris-
 tians.

May 27, Ascension of Our Lord.
 Holyday of Obligation.

MONTH OF OUR LADY.

"I am the Mother of fair love, and
 of fear, and of knowledge, and of
 holy hope."

"In me is all grace of the way and
 of the truth, in me is all hope of life
 and of virtue."

"Come over to me, all ye that
 desire me, and be filled with my
 fruits."—Ecclus. xxiv, 24, 25, 26.

"Hail, full of grace, the Lord is
 with thee, blessed art thou among
 women." Luke i, 28.

PROGRESS OF TEMPERANCE.

**The Habitual Drinker Is No Longer
 Tolerated In Business.**

After all, however, the thing of
 main importance is the story of the
 progress of temperance during nearly
 a quarter of a century that the Union
 has been in existence. In the course
 of this comparatively short period a
 remarkable change has taken place
 in public sentiment and in private
 conduct with regard to the sale and
 use of intoxicating liquors.

There is no longer any indulgence
 for the public man who gets drunk,
 nor is it possible any more for a man

to maintain a first class standing in
 private life if he is known to be given
 to intoxication. It is exceedingly
 difficult for the habitual drinker to
 prosper in any profession or to se-
 cure a situation in any branch of
 business. Most of the corporations
 make sobriety one of the tests of fit-
 ness for employment, and society
 shuts its door in the faces of those
 who cannot or do not control their
 appetites. This gain for temperance
 has brought with it a general ele-
 vation of the standards of morality
 and propriety.—St. Louis Globe-
 Democrat.

PROMOTING PURITY.

Purity brings us nearer to God,
 and in these days when the sin of
 impurity runs riot through all class-
 es of society, it is well that Catholics
 should provide themselves with the
 shield of Prayer against this pre-
 dominating passion.

The Church opposes vice by incul-
 cating virtue, and she banishes sin
 by instilling devotion into the hearts
 of all her children. In this way she
 guards the purity of her youth by
 recommending to them the daily re-
 cital of the following

PRAYER

TO THE BLESSED VIRGIN MARY
 DURING THE MONTH OF MAY.

My Queen and my Mother! to thee
 I offer myself without any reserve;
 and to give thee a mark of my devo-
 tion, I consecrate to thee, during this
 day, my eyes, my ears, my mouth,
 my heart, and my whole person.
 Since I belong to thee, oh, my good
 Mother! preserve and defend me as
 thy property and possession.

ASPIRATION IN ANY TEMPTATION.

My Queen and my Mother! re-
 member that I belong to thee; pre-
 serve and defend me as thy property
 and possession.

EL CAMPO.

El Campo on the bay is the finest
 picnic ground in California. Look
 alive and get the date fixed for your
 picnic or you will lose your turn.
 The above resort is now open every
 Sunday during the season and the
 steamers make a number of trips
 from the Tiburon Ferry. Take your
 family some Sunday.

A WORD TO PARENTS.

In a letter addressed to the clergy
 and the members of his diocese, Right
 Rev. L. de Goesbriand, Bishop of
 Burlington Vt., writes:

"No father or mother with the
 least sense of responsibility would
 allow a child to associate with crim-
 inals. And yet the secular papers,
 which are accessible to the young-
 est members of the family, are
 filled with all sorts of crimes. In
 many cases these reports are so
 detailed as to corrupt the minds of
 youthful readers and incite them
 to acts of immorality. As for the
 books, some of the most popular
 are, at least, dangerous reading.
 Parents who prefer their sons and
 daughters unspotted from the
 world, rather than followers of its
 fashion, will banish all such litera-
 ture from their homes as they would
 exclude criminals. If it be dishon-
 orable and demoralizing to associate
 with dissolute men and women, it is
 certainly to no one's credit or profit
 to form their acquaintance in books
 and newspapers which reveal their
 corrupt minds and describe their
 shameful deeds."

Home.

A prize which was offered by a
 London paper for the best definition
 of a home brought about five thou-
 sand answers. Some of the best
 were the following:

A world of strife shut out, a world
 of love shut in. Home is the blos-
 som of which Heaven is the fruit.

The only spot on earth where the
 faults and failings of fallen humanity
 are hidden under the mantle of
 charity.

The father's kingdom, the children's
 paradise, the mother's world.

Where you are treated best and
 grumble most.

A little hollow scooped out of the
 windy hill of the world, where we
 can be shielded from its cares and
 annoyances.

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A NOVENA

IN HONOR OF THE

Immaculate Conception of the
Blessed Virgin Mary.

1.

Immaculate Virgin Mary, we bless God and rejoice with Thee, for the glorious privilege of Thy Immaculate Conception, which filled Thy soul in the first moment of Thy creation with the gifts of the original justice. O Immaculate Virgin, look down upon us and help us to preserve in our soul the grace of our spiritual regeneration. Hail Mary.

2.

Immaculate Virgin Mary, we bless God and rejoice with Thee for that singular purity which adorned Thy soul from the first moment of Thy existence, and which preserved Thee from the bondage of sin. O Immaculate Virgin, look down upon us, and, taking us under Thy protection, never allow us to lose the friendship of God. Hail Mary.

3.

Immaculate Virgin Mary, we bless God and rejoice with Thee for having been chosen among all women to crush the head of the infernal serpent and win the first victory over the power of hell. O Immaculate Virgin, look down upon us, and protect us against the snares of the evil one, that we may never become his slaves. Hail Mary.

4.

Immaculate Virgin Mary, we bless God and rejoice with Thee, Who, on the day of thy Immaculate Conception, didst rise, like the morning star, to announce the overthrow of the kingdom of Satan and the coming of the kingdom of Jesus. O Immaculate Virgin, look down upon us, and

—THE—

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pray for us, that we may all enter into the kingdom of Thy Son, Jesus. Hail Mary.

5.

Immaculate Virgin Mary, we bless God and rejoice with Thee, Who, by Thy Immaculate Conception, didst become the dearest object of the divine complacency, the brightest ornament of the Church and the honor of our race. O Immaculate Virgin, look down upon us and ward off from us the evil of mortal sin. Hail Mary.

6.

Immaculate Virgin Mary, we bless God and rejoice with Thee, Who wert destined to be our second Eve to restore to us what we had lost through the fall of the first, and thus become the Mother of Christians. O Immaculate Virgin, look down upon us and pray for us, that, abiding in grace, we may ever be Thy children. Hail Mary.

7.

Immaculate Virgin Mary, we bless God and rejoice with Thee, Who pre-redeemed by so wonderful a grace, didst lay in Thy Immaculate Conception the foundation of Thy most exalted sanctity, which made Thee worthy of the Divine Maternity. O Immaculate Virgin, look down upon us, and pray for us, that, leading a

pious life, we may become the heirs of the eternal happiness. Hail Mary.

V. In Thy Conception, O Virgin, Thou wert Immaculate.

R. Pray for us to the Father, Whose Son Thou didst bring forth.

LET US PRAY.

*O God, Who, by the Immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son, we beseech Thee, that, as in view of the death of that Son, Thou didst preserve Her from all stain of sin, so Thou wouldst enable us, being made pure by Her intercession, to come unto Thee. Through the same Christ our Lord.

† P. W. RIORDAN,

Archbishop of San Francisco.

PROGRESS OF THE CHURCH.

Hoffman's Catholic Directory for 1897 shows that in the United States there are 14 archbishops and 74 bishops, with 10,752 clergy, 9,670 churches, 518 stations and chapels, and a Catholic population of 9,526,427. There are 3,438 parochial schools, a gain of 77, and the number of children in attendance 812,611. There are 9 universities, 249 orphan asylums and 888 charitable institutions. The total of children in Catholic institutions is set down at 947,940.

OF INTEREST TO CAMPERS.

Guerneville is a pretty town in Sonoma County, located on the Russian River, about 20 miles west of Santa Rosa. It is right in the heart of the Redwood country. The surroundings furnish the most romantic camping spots on the Pacific Coast. You can camp on the river, on the hill side, in the red wood forests or high up on the mountain.

The citizens of that town have formed an improvement club, and have picked out in the vicinity a number of choice camping spots. They cordially invite the general public to accept their offer to visit these grounds, for which no charge will be made. Visitors there for the purpose of selecting a camping spot will be taken in charge of by the Executive Committee and free of livery expense will be driven to all the camping locations, so that a choice can be made.

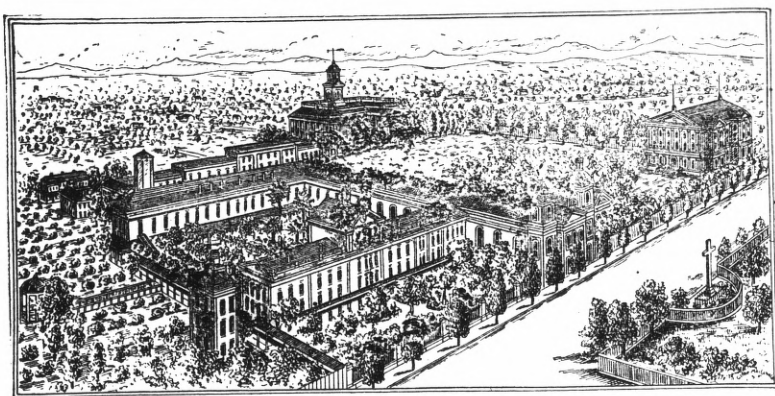
In a few weeks a dam will be built across the Russian River, thus affording four miles of still water boating. The beauty of this Russian River country is a famous California theme, and the Bohemian Club of San Francisco hold their high jinks every summer in a grove near Guerneville on account of its wild and romantic scenery.

The San Francisco and North Pacific Railway runs direct to Guerneville, affording a double daily service, and will make special rates for campers.

•••
God.

He beholds thee wherever thou art. He calls thee by thy name. He sees thee. He understands thee. He knows all thy own peculiar feelings and thoughts, thy weakness, thy strength. He views thee in thy day of rejoicing and thy day of sorrow. He notes thy very countenance. He hears thy voice, the beatings of thy heart, thy very breathing. Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it. And—He is God.—Cardinal Newman.

•••
Mr. Harry Stark and Miss M. Ruddick are authorized to solicit advertisements and subscriptions for this paper.



SANTA CLARA COLLEGE.

SANTA CLARA, CAL.

Santa Clara College is located in the garden section of California. This institution was founded in 1851, and in 1855 was incorporated with the privileges of a University. It occupies six large buildings, with extensive shady play-grounds, the finest on the coast, covered gymnasium, swimming pond, etc. It possesses a most complete Philosophical Apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Assaying, Surveying, Telegraphy and Commercial Business. Diplomas are given in the classical department, and certificates in the commercial course. Terms—(Payable semi-annually in advance)—Matriculation Fee, to be paid at once, \$15.00. Board, Lodging, Tuition in all branches, Washing and Mending Linen, School Stationery, medical attendance and Medicine, Baths, etc., per session of ten months, \$350. For further particulars apply to the President of Santa Clara College, or to Father Allen, President of St. Ignatius College, 214 Hayes street, San Francisco, Illustrated Catalogue of the College sent free on application to
REV. JOSEPH RIORDAN, S. J., President.

ST. IGNATIUS LADIES' SODALITY.

Improvements in Their Chapel.

The Ladies' Sodality Chapel, which runs parallel to the west side of the clear story of St. Ignatius Church, has just been enlarged and remodeled. The partition wall has been moved back sufficiently to admit of ten new pews on each side of the aisle and the sanctuary has been made more roomy. The artists who did such effective work in the church were called in to fresco the walls behind and at both sides of the pretty white enameled and gold inlaid altar. The walls are warmed in tones of magnolia white and terra cotta and old-rose reds. The centerpiece just above the altar is a wreath of bright-petaled flowers encircling the monogram A. M. Clusters of St. Joseph's lilies form a finish at each side of the circlet of flowers. On the tabernacle door a symbolic heart, aflame with golden rays which radiate toward a cross, has been carved. The statue of the Immaculate Conception is set in a central position.

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PURITY OF INTENTION.

Let purity of intention inspire every good deed. Neither omit to do good nor do it because of the opinion of others. How many lose their reward from lack of this singleness of purpose?

A Little Sister of the Poor once called upon a lady of wealth and asked for aid for her dear old people. She was received coldly and had to listen to a petulant recital of all the claims on the incomes of the wealthy, which had to be satisfied before the claims of the poor. When the case seemed hopeless the Sister remembered a note of introduction which she bore and at once presented it. The letter told that the bearer was the daughter of Count X—. The situation was changed at once. A liberal donation cheerfully given was the result. "Now, my dear madam," said the Sister, "you must not lose your reward. This gift is for the sake of Count X—'s daughter; what are you going to give me for our dear Lord's sake?" Another equally generous contribution was forthcoming and a very practical lesson in purity of intention was taught.—Bishop Farley in the St. Vincent de Paul Quarterly.

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RIVERS BROTHERS.

Rivers Brothers, 500 Hayes street, corner Octavia, keep a large stock of groceries, cigars, etc., in fact everything kept in a first-class grocery store. They give pure goods and full weight. Read their adv't. and give them a call and you will be satisfied.

These are the times when a good many of us have to sit down and think to find out where stand.

CATHOLIC CHURCH BULLETIN

PUBLISHED MONTHLY BY PACIFIC CALENDAR COMPANY

OFFICE--Room 309, Spreckels Building, 927 Market St.,
SAN FRANCISCO, CAL.

Subscription, 50 Cents per Year

Single Copy, 5 cts.

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To prevent flat-irons from scorching, wipe them on a cloth wet with kerosine.

Anything mixed with water requires a hotter oven than anything mixed with milk.

Whiting and ammonia are good for cleaning silverware; wash in hot suds and polish with chamois skin.

Zinc can be cleaned with lard or kerosine, and if nothing else can be put on it, it will keep the new look a very long time.

To exterminate bed bugs, dissolve alum in water and apply to the bedstead with a feather. Be careful not to touch the paint or varnish.

A good rule for baking potatoes is to wash and boil them in the usual way till nearly done and then finish by baking. They are whiter and more mealy than when baked in the old way.

A small dish of charcoal placed in your meat larder will keep the articles sweet and wholesome almost as well as ice. Charcoal is a great disinfectant. Occasionally used for cleaning the teeth, it will sweeten the breath when nothing else will do so.

MACCAROONS.—Beat up finely, in a mortar, four ounces of blanched almonds, (three ounces sweet, and one of bitter almonds,) then add the

whites of four eggs, beaten to a stiff froth, then add one pound of powdered sugar, gradually, beating and stirring all, in the meantime, with the pestle. This will be a stiff batter. Put it in small round cakes, on a sheet of white paper. A few minutes will bake them; they need close watching, for they burn easily. Wet the paper lightly and they will come off readily, when wanted for the table.

LEMON RICE PUDDING.—Two-thirds of a cupful of rice, boiled and cooled, add the well-beaten yolks of three eggs, salt, a teaspoonful of butter, three tablespoonfuls of sugar and the grated rind of two lemons, with milk enough to make very moist. Bake 45 minutes. Use whites of eggs and juice of lemons for frosting, and brown.

TEA ROLLS.—One quart of flour, one teaspoonful of saleratus, two teaspoonfuls of cream tartar; moisten with milk or water as you would biscuits; roll to one-half inch in thickness; spread with little butter; sprinkle sugar and roll it up as you would jelly cake; cut the slices one inch thick, and bake.

BAVARIAN CREAM.—One pint of milk, three ounces sugar, half ounce gelatine, two eggs; beat the yolks and stir into the boiling milk; dissolve the gelatine into a little hot water; beat the whites of the eggs separate and stir in when cool; cream is better whipped; flavor to taste and put in molds.

WHIPPED POTATOES.—Whip boiled potatoes to creamy lightness with a fork; beat in butter, milk, pepper and salt; at last the frothed white of an egg; toss irregularly upon a dish, set in the oven two minutes to reheat, but do not let it color.

SOFT GINGERBREAD.—One cup of molasses, three tablespoonfuls of shortening, one teaspoonful of soda dissolved in one-half cup of boiling water and salt. Stir a little thicker than for pancake batter.

DELICIOUS DOUGHNUTS.—Take one quart of flour, one cupful of sugar, one cupful of sweet milk, one egg, a pinch of salt, one teaspoonful of saleratus, and two of cream of tartar. Fry in lard.

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THE FAMILY CONVERTED.

**Remarkable Experience of a Priest
Who Was Bearing the Blessed
Eucharist.**

Writing to a religious in Australia, the superioress of a convent in Albany relates the following extraordinary occurrence which befell a certain good priest, from whose lips she heard the whole story. Being summoned one night to attend a dying person who lived at a great distance from the town, the priest placed the Blessed Eucharist in a pyx on his breast and rode forth into the darkness. The road was bad; a fearful storm was blowing; the horse, after going some distance, was quite exhausted, and the traveler was forced to put up at a wayside hotel. After depositing his precious charge in a drawer near his bedside, the father betook himself to rest. Early next morning he resumed his journey and had already gone about three miles on his way, when it suddenly flashed across his mind that he had, in a most unaccountable way, forgotten to take the blessed sacrament from the drawer before leaving his bed-room.

Inexpressible was his dismay when he remembered that he had left the holy of holies ungarded at the mercy of an unbelieving household. He retraced his steps towards the hotel, full of anxiety as to what might have happened. Springing from his horse at the door he met the host, of whom he anxiously inquired whether the room in which he had slept the previous night still remained unoccupied. "Indeed, sir," excitedly replied the hotel keeper, "I don't know what you have done to that room. We cannot get the door open, try as we will, and we can see through the keyhole that the room is full of a very bright light!" With a fervent ejaculation of thanks to heaven for this wonderful interposition the priest hastened towards the room, followed by the curious and expectant household.

Without the slightest resistance the door opened at his touch, and he threw himself on his knees before the chest of drawers, which served as a temporary tabernacle for the Lord

of Hosts. Then the priest, holding the Sacred Host in his hand, addressed the assembled company with deep emotion and eloquence such as he had never possessed before, explained the doctrine and mystery of the Blessed Eucharist in burning words of faith and love, and declared that house to be blessed wherein the Lord of Heaven and earth had deigned to take up His abode and show forth His power and goodness in so wonderful a way. The humble chamber had indeed become suddenly changed into a chapel, and the crowd of bystanders into an attentive and awe-stricken audience.

In consequence of this extraordinary event every member of that unbelieving household became a child of the one true Church.

FRIENDS.

Trust no friend if you have not proved him; they are oftener found at the banqueting table than at the door of the prison. A man had three friends; two of them he loved greatly; to the third he was indifferent. He was once summoned before the tribunal, where he was harshly accused. "Who of you," he said, "will go with me and testify for me?" The first of his friends excused himself and said that he could not go with him on account of other business. The second accompanied him to the door of the court house, and turned and went back, for he was afraid of the judge. The third went in with him and spoke in his defense, and testified so readily to his innocence that the judge dismissed him with rich gifts. Man has three friends in this world; how do they conduct themselves at the hour of death when heaven summons the soul before its tribunal? Money, his dearest friend, leaves him first, and does not go with him. His relatives and friends attend him to the door of his grave, and return again to their homes. The third, whom he has oftenest forgot in life, is the works of benevolence; these alone accompany him to the throne of the Judge; they go before, speak in his defense, and find mercy and favor for him.—Catholic Friend.

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A CONVERT.

CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

MAY, 1897.

DAYS.	FEASTS AND PATRONS.	DAILY PRACTICES.
1. Saturday.....	SS. Philip and James, Apostles.	<i>Honor Mary</i>
2. Sunday.....	2d after Easter. Good Shepherd. St. Athanasius, Bp. D. (373).	<i>All for Jesus</i>
3. Monday.....	Finding of the Holy Cross. St. Juvenal, Bp. (376).	<i>Patience</i>
4. Tuesday.....	St. Monica, W. (387). B. de la Salle, F. (Christian Bros., 1719).	<i>Pray for wayward sons</i>
5. Wednesday.....	St. Pius V., P. (O. P., 1572).	<i>Daily rosary</i>
6. Thursday.....	St. John before the Latin Gate (Rome, 95).	<i>Suffer for God</i>
7. Friday.....	FIRST FRIDAY. St. Stanislas, Bp. M. (1079).	<i>Zeal for the Eucharist</i>
8. Saturday.....	Apparition of St. Michael, Archangel.	<i>Trust in angels</i>
9. Sunday.....	3d after Easter. Patronage of St. Joseph.	<i>Honor St. Joseph</i>
10. Monday.....	St. Antoninus, Bp. (1459).	<i>Love for the poor</i>
11. Tuesday.....	St. Mark, Evang. (68). (Apl. 25). St. Francis di Geronimo, S. J. (1716).	<i>Pray for Missions</i>
12. Wednesday.....	SS. Nereus and Achilleus, MM. (98).	<i>Constancy in trials</i>
13. Thursday.....	St. Leo I., P. D. (461). (Apl. 11).	<i>Spirit of silence</i>
14. Friday.....	St. Anslem, Bp. D. (O. S. B., 1109). (Apl. 21).	<i>Live for heaven</i>
15. Saturday.....	St. Gregory Nazianzen, Bp. D. (389). (May 9). St. Isidore (1170).	<i>Holy simplicity</i>
16. Sunday.....	4th after Easter. St. Ubaldus, Bp. (1160).	<i>Devotion to scapular</i>
17. Monday.....	St. Paschal Baylon (Minorite, 1592).	<i>Honor the Eucharist</i>
18. Tuesday.....	St. Winand, M. (Boy, 252).	<i>Pray for boys</i>
19. Wednesday.....	St. Peter Celestine, P. (1296).	<i>Spirit of generosity</i>
20. Thursday.....	St. Bernardine of Sienna (Minorite, 1444).	<i>Devotion to Holy Name</i>
21. Friday.....	St. Felix (Capuchin, 1587).	<i>Help one another</i>
22. Saturday.....	St. John Nepomucen, M. (1383). St. Julia, V. M. (626).	<i>Pray for girls</i>
23. Sunday.....	5th after Easter. B. Andrew Bobola, S. J., M. (1657).	<i>Steadfastness</i>
24. Monday.....	Rogation Day. Our Lady, Help of Christians.	<i>Ask Mary's help</i>
25. Tuesday.....	Rogation Day. St. Gregory VII., P. (O. S. B., 1085).	<i>Zeal for the Church</i>
26. Wednesday.....	Rogation Day. St. Philip Neri, F. (Oratorians, 1595).	<i>Cheerfulness</i>
27. Thursday.....	Ascension of our Lord. (Of precept).	<i>Spiritual conversation</i>
28. Friday.....	St. Augustine, Bp. (Apostle of England, 605).	<i>Pray for heretics</i>
29. Saturday.....	St. Maximus, Bp. (349). St. Theodosia, M. (290).	<i>Pray for infidels</i>
30. Sunday.....	Within Oct. of Ascension. St. Felix I., P. M. (274).	<i>Pray for pagans</i>
31. Monday.....	St. Angela de Merici, V. F. (Ursulines, 1540).	<i>Pray for nuns</i>

EXPLANATION: The number after a Saint's name is for the year A.D. Bold-faced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.—O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O. S. D.—Dominican Nun; S. J.—Jesuit; C. P.—Passionist.

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Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street.

Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

St. Rose's Church.

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St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 6, 7, 9, 10:30, a. m. on Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holy Days for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Allen, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month. Father Maraschi, S. J., Director. Boys' Sodality at 8:10 a. m., Mr. Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30, 7, 8, Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 and 8 a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

Iglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

Business hours, 9 to 10 a. m. and 7 to 8:30 p. m.

St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. T. Caraher, Pastor. Sunday

Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street.

Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

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